

August
1948

THE
Instructor
AUGUST 1948

MARY BOMMEL EYRING

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

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THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

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The Superiority Complex

MILTON BENNION

“FOR I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.” (Romans 12:3.)

The superiority complex is a mental “disease” with which individuals and organized groups are sometimes afflicted. While St. Paul’s admonition to the saints at Rome had reference to individuals he may well have extended it to his former associates, the Pharisees, and to his own race who regarded themselves as far superior to any other race or nation. In his missionary labors he had great difficulty in convincing some of his fellow apostles that Gentiles may become disciples of Christ without first becoming Jews by adoption.

In recent times under Hitler’s rule we had the same problem in the assumed superiority of the so-called Nordic race and the inferiority of peoples of Semitic origin, resulting in wholesale destruction of the Jews—victims of Hitler’s dictatorship.

This problem in one form or another is still with us. It is manifest in many ways—political, religious, and social. Professions of democracy have not always led governments to support even the constitutional guarantees of their own country to equal protection for all of its citizens. The superiority complex of some groups of citizens often annuls constitutional laws and democratic ideals.

Do not these persistent human characteristics account, in part at least, for Jesus' sympathy with the poor, the oppressed and the meek—people who were looked down upon by the rich Sadducees and the proud Pharisees in whose eyes Jesus was a dangerous radical and a violator of their sacred traditions.

To those who based their feelings of superiority upon their noble ancestry John, the Baptist, said:

"And think not to say within yourselves we have Abraham to our father; for I say unto you, that God is able of these stones to raise up seed unto Abraham." (Matthew 3:19.)

The "I am holier than thou" attitude of individuals or groups is not in accord with the Gospel of Jesus Christ, nor with any sound theory of character development. An individual who thinks of himself as superior and treats others as inferiors only exposes his own pettiness of mind and his defective character. He has failed to comprehend the essence of true religion and an essential of good character, as expressed in the following teachings of Jesus:

"Whosoever will be great among you, let him be your minister.

"And whosoever will be chief among you, let him be your servant:

"Even as the Son of Man came not to be ministered

unto, but to minister, and to give his life a ransom for many." (Matthew 20:26-28.)

"And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." (Matthew 23:12.)

"The church as a social institution is the sponsor of religion and as a rule, is the means by which individuals are brought together in groups for worship, for inspiration to better living, and for organization of such religious activities as call for systematic co-operation. Many of the most fundamental purposes of religion can be realized only by co-operation of persons interested in these purposes. This, in turn, calls for organization and systematic work under competent leadership. Thus the religious worker who is affiliated with a church has opportunities for service that are not so readily available to one who has no church or other religious institutional affiliations.

"As the chief exponent of the religious life, the church itself, as an institution, should typify that life. It should, as nearly as it is humanly possible, do no wrong. It should be equally sensitive to any wrong that is done to an individual, to a social group, or to an unpopular race. The church, by its very nature, should stand in defense of the rights of all mankind. It should transcend the boundaries of states and nations and the barriers of race, thereby creating a universal brotherhood, a great human family that can live together in peace, adjust with fairness to all concerned their economic and social relations, and work together for realization of common spiritual ends. Thus may the church be instrumental in making real the Fatherhood of God and the brotherhood of man." (From No. 12 in a series on "A Spiritual Philosophy of Life," by Milton Bennion, published in *The Improvement Era*, 1929-30. Used by permission.)

"... there was no contention in the land, because of the love of God which did dwell in the hearts of the people.

"And there were no envyings, nor strifes, nor tumults, nor whoredoms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God." (4 Nephi 15, 16.)

Our Cover Picture

IN the entire history of the Church of Jesus Christ of Latter-day Saints no woman is more entitled to bear the designation "Pioneer Woman" than Mary Bommeli Eyring, of German extraction.

She was born in Weingarten, Canton Thurgau, Switzerland, March 20, 1831. She received baptism and confirmation at the hands of the Mormon Elders in November 1854 in Zurich. Typical of the early converts to Mormonism, Mary got the spirit of gathering but her parents and three sisters were also desirous of going to Utah. Not all could emigrate at the same time and Mary, being of an altruistic nature, gave her savings for the transportation of her relatives and remained behind until she could earn sufficient funds for her passage to Zion.

Fortunately she had learned the weaving trade for it enabled her to accumulate sufficient means to get her overseas more quickly than would otherwise have been possible. After five long years had passed the happy day arrived and in 1859, in company with a group of Swiss Saints, she set out for America.

The journey overland to the Great Basin was generally a pleasing experience for the young woman since in Nebraska she met a young man, Henry Eyring by name, on his way

to Utah from a mission to the Indian Territory. He, too, was German and therefore they had much in common. They loved to be together and it was but a short time until they had serious intentions. Frequently they would walk ahead of the wagon train and then sit in the shade of a tree romancing until overtaken by the company. Upon arriving in Utah they were married and went to Saint George to make their home.

While on his mission, Elder Eyring had contracted malaria fever which permanently weakened his body, making it necessary for his companion to ply her trade to help make the living. To this couple were born six children: four girls and two boys, all of whom were faithful members of the Church.

Soon after their arrival in Saint George, Sister Eyring was made a member of the presidency of the First Ward Relief Society, and for thirteen years she was an officiator in the Temple.

On May 1st, 1890, she went to Old Mexico to join her husband who had gone the preceding year with his plural family to establish a home. When these colonies were organized into the "Mexican Mission," Sister Eyring was appointed to preside over all of the Relief Societies in that

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The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

VIII. JUSTICE AND MERCY

IN Book of Mormon days, as in our time, there were always those who thought they could exempt themselves somehow from the workings of moral law. They did evil and expected to receive good in return. They sought happiness in wickedness—in violation of all the principles which make for happiness. Samuel the Lamanite declared the folly of their thinking when he said,

"... ye have sought all the days of your lives for that which ye could not obtain; and ye have sought for happiness in doing iniquity, which thing is contrary to the nature of that righteousness which is in our great and Eternal Head." (Helaman 13:38.)

Alma, the younger, had a son named Corianton who failed to understand the reign of justice in the universe. In two most interesting chapters (41 and 42), Alma elucidates the principle for him. In chapter 41 he makes it plain that "the decrees of God are unalterable," and that

"... it is requisite with the justice of God that men should be judged according to their works; and if their works were good in this

life, and the desires of their hearts were good, that they should also, at the last day, be restored unto that which is good. And if their works are evil they shall be restored unto them for evil. . . ."

(Vss. 3, 4.)

Evil for evil, good for good, justice for justice, mercy for mercy, happiness for righteousness—this is the inherent order of the universe, according to Alma. There is nothing arbitrary about the punishments of God. They follow naturally and surely from the violation of law. This is indicated in an earlier chapter, "Now I would that ye should see that they (the Amlicites) brought upon themselves the curse; and even so doth every man that is cursed bring upon himself his own condemnation." (Alma 3:19.)

There are those who seem to think that the only punishment for violating moral principles is that invoked from without by Deity. Should they be without faith in God, they often assume there is no punishment for evil-doing. The Book of Mormon and the Bible reveal the shallowness of this view. Note the words of Jeremiah:

"Hear, O earth: behold, I will

bring evil upon this people, *even the fruit of their thoughts*, because they have not hearkened unto my words, nor to my law, but rejected it." (Jeremiah 6:19.)

"Do they (the wayward Israelites) provoke me to anger? saith the Lord: *do they not provoke themselves to the confusion of their own faces?*" (7:19.)

Mercy claimeth her own

If justice were the only law of God operative in the lives of men, man would be eternally burdened with the consequences of his wrongdoing. Very often we do things, the consequences of which in the lives of others are irreparable. The very character of some sins is such that it is beyond our power to pay the price for the wrongs we do. If a man should murder, how could he redeem the victim's life or make it right to the bereaved? Steal a man's coat and you can return it, but how can one return the loss of character, wholesome personality development and happy relationships? One can try and do much, but often restitution is beyond one's power. A debt is chalked up against one rather continuously in life.

The Apostle Paul was well aware of the "burden of the law." He knew how heavy the law of justice is to bear and how impossible it is for man to keep the full law. He found his release from the law, his salvation and freedom, through his faith in the grace of the Lord Jesus Christ.

Alma taught a similar point of

view which he develops in a most original way. The relationship of mercy and justice in the plan of salvation is developed most fully in Alma 42. It is interesting to see how Alma repeatedly safeguards the justice of God and yet with equal insistence also makes room for mercy.

"What," he said, "do ye suppose that mercy can rob justice? I say unto you, Nay; not one whit. If so God would cease to be God." (Vs. 25.)

"For behold, justice exerciseth all his demands, and also mercy claimeth all which is her own, . . ." (Vs. 24.)

Mercy, like justice, is also a law of God, a principle of life. She too must play her role. (In the last quoted verse justice is masculine, exercising *his* demands, and mercy, appropriately, is feminine, claiming all which is *her* own.) What is the role of mercy? Mercy cannot "destroy the work of justice." For the work of justice cannot be destroyed, or "God would cease to be God." (Vs. 13.)

Mercy, under certain conditions, to use Book of Mormon phrasing, "overpowereth justice," "appeases and satisfies the demands of justice."

"Mercy Claimeth the Penitent"

Mercy is able to satisfy the demands of justice because of two things: the atonement of Christ and the repentance of man. Without both of these factors operative, mercy would not be able to overpower justice according to Alma

and other authors of the Nephite record. In some way, not fully understood by man, Christ died to bring about the resurrection and also to suffer for the sins of men. His sacrificial love redeemed men from the debt of their sins and wrong-doings.

"And behold, this is the whole meaning of the law (of Moses), every whit pointing to that last and great sacrifice; and that great and last sacrifice will be the Son of God, yea, infinite and eternal.

"And thus he shall bring salvation to all those who believe on his name; this being the intent of this last sacrifice to bring about the bowels of mercy, which overpowereth justice, . . ." (Alma 34:14, 15.)

The truly unique Book of Mormon contribution to our understanding of the atonement of Christ is revealed in the next verse or two of this passage in Alma. Christ's atonement does not save men *in* their sins. Neither does it simply bring forgiveness once men have overcome sin. One great purpose of His sacrifice lay in that it ". . . bringeth about means unto men that they may have faith unto repentance."

"And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore *only unto him that has faith unto repentance is brought about the great and eternal plan of redemption.*" (Alma 34:15, 16.)

Our understanding of the atonement of Christ leaves much to be desired. The Book of Mormon, however, throws considerable light on the subject. Consistent with its functional and dynamic theology, it teaches us our own part in the atonement, and this without robbing the Savior in the least of His boundless love and graciousness towards mankind.

The Book of Mormon teaches us that we live in a world of law and order. Among the laws are the great moral laws of God. Obedience to them brings happiness; disregard and disobedience bring unhappiness. Every law carries with it its punishment and reward. The Creator is just and impartial and will not set aside the principle of justice. Mercy is also a fundamental principle of life and also an attribute of God as surely as is justice. Mercy cannot rob justice, but through the sacrificial love of Christ she can overpower justice for all those who, through the Savior, find "faith unto repentance."

Repentance and mercy, two great principles of the gospel are brought into an intimate relationship by Alma. And Christ stands between them, as it were, inspiring repentance and promising mercy. One cannot be present without the other for repentance brings mercy and mercy presupposes repentance. The Book of Mormon accepting the hard reality of a world of law and order without question also makes room for the tender, loving, divine expression of forgiveness and mercy.

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Gandhi — Man of Peace

BY AN OBSERVER

MOHANDAS GANDHI, like the immortal Lincoln, died a martyr to the cause he held most dear. An acquaintance of mine, who was a Christian missionary in India before the war and knew Gandhi and his struggle for Hindu reform, put it this way:

"If ever a man proclaimed and lived love it was Gandhi, yet he died not from hatred of his enemies, but of the hatred of his erstwhile friends."

Like Lincoln, to carry the comparison a little further, the sage of India was a man of the people, a champion of human rights. Lincoln struck the shackles from the slaves, Gandhi by his teachings and example in higher living freed his people from superstition and social bondage. Strangely, his martyrdom came in the hour of his greatest triumph.

He had won from his people a new pledge of peace and co-operation under the independent status granted them by Britain. The future looked brighter for troubled India; Gandhi was happy. Then it was that the assassin's bullet ended his life, but let us hope not his influence in the world.

Gandhi was the only man in India who disputed the archaic customs of caste and religion which

have held India on a dead level for centuries. This phase of Gandhi's work was emphasized by my missionary friend in his appraisal of the great leader's contribution to progress. Yet curiously, those same archaic customs were carried out when the body of the martyr was carried amid the lamentations of the people to the funeral pyre and later too when his ashes were sprinkled over the waters of the sacred rivers of India as a symbol of the nation's love and devotion.

With the fire of a prophet, Gandhi denounced the caste system and all that it means in warping the lives of millions in ancient India. Again and again he said: "If 'untouchability' belongs to the Hindu religion, then I am not a Hindu." He became the friend of these social outcasts, their voice against oppression, physical and mental. He lived among the "Untouchables" as an example of the fellowship he preached.

Gandhi believed in the individual, in the dignity of personality. He lived peace, spear-heading the non-resistance movement in India, and the power of his thinking was felt round the world. To him religion was a practical thing and, as was the custom of the Divine Teacher, he mingled with the multitude. Gandhi dressed with rigid austerity yet

it is said he was immaculate in his person and taught clean living. He was a vegetarian and his diet consisted of raw and cooked vegetables, fruits, milk puddings and paper-thin Indian pancakes. He did not eat eggs, meat or fish and took no tobacco, tea, coffee or liquor. Moreover, he used the fast as a means of obtaining spiritual power, and at times as a protest to conditions he looked upon as evils.

It has been said that the core of Gandhi's philosophy was faith in God, faith in himself as an instrument of God, and in non-violence as the way to God in heaven and to peace and happiness on earth.

He dedicated his life to the cause of India's independence yet steadfastly opposed violence as a means of attaining that goal. He lived to see his dream realized; that is, independent status for his country. While Gandhi's homeland was India, his parish was the world as he pointed the way to peace and brotherhood in a world plagued by war and social injustice. Of his sincerity none can doubt. He was also a man of meekness saying: "I am God's servant."

It is the belief of some students of Indian affairs that Gandhi dead will do as much for India as if he were alive. They assert that the millions of India know what Gandhi stood for as clearly as Americans know what Washington and Lincoln stood for, or Britishers what the framers of the Magna Charta or the Bill of Rights stood for.

Nehru, Indian statesman and

friend and disciple of Gandhi, paid him this tribute: "Reactionary or revolutionary, he has changed the face of India, given pride and character to a cringing and demoralized people, built up strength and consciousness in the masses, and made the Indian problem a world problem."

Hindus gave Gandhi the title of Mahatma or Great Spirit. This he was, and he found his greatness among the people. He was often pictured at his spinning wheel and significantly, for to the nationalist leader it was a symbol of work, the basis of contentment and prosperity. It typified homely service and the native skills and crafts he wished his people to cherish. It also pointed to the industrialization of India he advocated as a way to rid his land of foreign economic dominance.

In the life of this simple, noble man of peace we see the supremacy of the spirit. To him love still was the "greatest thing in the world." He preached restraint and patience yet he was a controversial figure, a man of strong views with the courage to express them. He was the mouthpiece of the down-trodden and weak and as that eloquent Canadian Leonard W. Brockington, K. C., said at a memorial service in Ottawa to Gandhi, the Indian leader, mourned by the world, reminded us of the "immeasurable and eternal value in the humblest of human lives." And somehow one feels this lies at the base of our democratic way of life.

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Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

VIII. THE THOMPSON TRAGEDY AND ITS SEQUENCE

NESTLED away in the tops of the Sierra Madre mountains thirty miles west of Colonia Juarez, in the state of Chihuahua, Mexico, is a little valley known as Cliff Ranch, sometimes referred to as Pratt's Ranch, because Helaman Pratt, a son of Parley P. Pratt, an early apostle of the Church, was the owner of it. Appropriately named, it occupies a position at a point where Spring Creek, flowing from the north, empties its crystal clear stream into the waters of the Piedras Verdes River.

Flowers of almost endless variety cast their perfumes into the mountain air, while from overhead gorgeously plumed parakeets screamed and screeched as they winged their way through the leafy boughs of the graceful pines. This little valley lay wrapped in seclusion save for the song of the bird and the tread of the wild animal and perchance for the occasional visit of the roaming Apache, until the advent of two typical Mormon families, the Pratts and the Romneys, who came from the valley below to take up their abode. For three years the cry of children was heard and the song of youth and maid echoed from

cliff to cliff as gaily they roamed the meadows and steeps of their adopted home. No thought of fear marred their peace of mind as they strolled through the forests of virgin timber. In the seclusion of this mountain pasture they felt secure. There came a time, however, when these families heard the siren call beckoning them to other regions where there were greater social and economic opportunities than could be had in that isolated spot.

For a brief span the picturesque place again lapsed into silence except for its original sounds. But it was not long until human voices again were heard. This time a Scandinavian family, Thompson by name, had come to till the soil and graze their cattle on the luxuriant growths of grass and shrubs. There were five in all—father and mother, two sons, Hiram and Elmer, eighteen and fourteen respectively, and a granddaughter, Anna, six years of age.

Sunday morning, September 19, 1892, dawned clear and bright. Apparent peace and security hovered over the little valley. There was nothing in the environment or in the minds or hearts of this happy

family prophetic of the dire calamity that was soon to overtake them. Early in the morning the father parted with his family to go to Pacheco, eleven miles away, to work on a thrashing machine, for the grain was ready to harvest.

Monday morning came. The boys must be off to their work in the field, but before leaving they would carry the feed to the hogs to lighten the burden of their mother. Anna would accompany them to return the pails to the house. Hiram arrived first at the pens and while in the act of pouring the feed a report of a rifle shot rang out sharp and clear. The youth fell mortally wounded. Another shot echoed through the pines and Elmer, who was on his way to the pens, likewise fell to the ground. He had been shot through the hips. In agonizing pain the boy lay still, afraid to move lest another bullet should end his life. Until now the source of the shooting was a mystery to the youth, but suddenly from behind the out-buildings several lithe, dusky forms sprang forth and ran to the house. In the meantime the mother, hearing the shots, rushed to a door facing the cook house that stood a few feet away, and immediately her body was pierced by a bullet fired from without. With the blood pouring from her wound, the woman fled from the house and unwittingly ran into a group of savage red-men who had concealed themselves at the rear of the cook house. In mortal agony she pleaded for mercy, but her cries were answered with a

shower of stones that crushed out the life from her pain-wracked body.

While the horrible tragedy was being enacted at the house, the wounded boy dragged himself into a chicken coop nearby, hoping to escape further detection by the savages. Presently as he peered from his hiding place, he beheld the fleeing form of his terror-stricken niece. The little girl had witnessed the death of her grandmother, and thinking that her two uncles had shared a similar fate she was fleeing to escape what seemed to her most certain death.

Several efforts were made to attract the attention of the child when finally the youth succeeded in beckoning her to his side, and within this seclusion the two remained until the savage fiends had collected the spoils and their retreating forms had disappeared in the distance. The physical and mental agony of the boy as he lay there critically wounded, and the terror of the little girl in the presence of death were appalling, but the courage of the two was heroic. Something must be done or the fate of the lad would be as tragic as that of his brother and sainted mother. Drop by drop his life's blood was ebbing away. No time must be lost. The nearest neighbor was several miles distant. The journey must be a painful one and very tedious, for the nature of the wound was such as to render the lower limbs comparatively helpless. Progress was possible only on hands and knees, yet the lad must steel

himself to the ordeal. Slowly and painfully he crawled along, each moment adding to his already pent-up agony when finally, from sheer exhaustion his limbs refused to move. A deathly feeling crept over him, then all became black; he had fainted from loss of blood. Frantically the girl ran forward. She must get help before it was too late!

How her little heart pounded as she made a turn in the road, to see a man coming toward her. Was he friend or foe? She was about to turn and flee when she discovered that the approaching figure was a friend of the family. To him she poured out her tale of sorrow. In haste the two made their way to the nearest settlement to report the awful tragedy, and to make arrangements to care for the dead and wounded, the dead to be tenderly laid to rest in graves beneath the pines, and the wounded boy to be nursed back to health and vigor.

Eight years had passed and the tragic fate of the Thompson family had well-nigh been forgotten, when reports became current that a band of Indians were still infesting the Sierras in proximity to Cliff Ranch. At the same time it was reported that nightly, thieves were entering fields of green corn, stripping the stalks of their ears and bearing them away on the backs of animals. The thieving was being perpetrated at Williams Ranch, only two miles west of Cliff Ranch. To escape detection, the feet of the animals were muffled in what appeared to be gunny sack. Their patience ex-

hausted, the owners of the corn, Harris and Allen, decided that this thieving must cease.

Accordingly, one Sunday very early in the morning, the two mountaineers picked up the trail at a point where it left the field and with difficulty followed it for a short distance, when it became lost to them entirely in an area of rocky ground. By this time they were quite certain that the trail was headed for the upper waters of Spring Creek, off to the north. A brisk walk of two or three hours brought them to a high point overlooking a little valley on the north fork of Spring Creek, in which they saw a volume of smoke curling upward from a camp fire. The men were convinced from appearances that the campers were Indians and that they were preparing to leave for other quarters. Cautiously they made their way along the ridge a short distance, where they secreted themselves behind huge boulders. Here they felt they would be safe from detection and at the same time would be able to watch the movements of the red-men.

The savages were not long in collecting their equipment and placing it upon the backs of their ponies. When all was securely tied, they mounted their saddle horses and in true Indian style began their march. The pulses of the secreted men beat faster as they saw the Indians coming, but they saw no avenue of escape. As it was, there was nothing to do but to let matters take their course and to breathe a prayer that

Providence would blind the eyes of the redmen to their presence. But in this they were disappointed. Ever alert for dangers in such mountain fastnesses, the keen eye of the squaw on lead of the procession fell upon the Americans and immediately she gave the signal in a war cry that sent a chill down the spinal cords of the hiding men and almost froze the blood in their veins.

They saw the chief, quick as a flash, reach for his gun, but before he could draw it from the scabbard two shots rang out from behind the boulders and the chieftain fell from his mount, never to rise again. Bullets flew thick and fast but only for a brief moment. The Indians fled in terror, leaving their slain upon the field of battle. When the smoke had cleared away, three savage forms

were seen stretched out in death, while the men who fought to save their lives escaped without a scratch, but not without regrets that even in self-defense they had been compelled to shed the blood of men.

No time was lost in reporting the event to the proper authority, with the result that a local investigation of the affair was made. Harris and Allen were commended for their courage and self-control in a situation that would have terrified less heroic men, while the three Indians were laid to rest in the primeval forest.

No one knows, but it seems most probable that after a lapse of years retribution had finally come to a band of savages responsible for the brutal massacre of the Thompson family.



THE SEA GULLS

A dove of promise braved the raging flood,
To wrest the drowning olive branch of Peace;
The quail of Elim sated Israel's hosts,
And ravens fed Elijah in his plight.

'Twas birds that stayed disaster and defeat,
When evil hordes of crickets swarmed the land,
A harvest to imperil and devour—
Across the Inland Sea a silver cloud
Of gulls swept forth on wings of Providence.

—*Bertha A. Kleinman*

Latter-day Saint Settlement in Canada

C. FRANK STEELE

VIII. BEET SUGAR INDUSTRY

ONE of the significant phases of the Mormon story in Canada was the introduction of the beet sugar industry in the colonies as the twentieth century dawned. In connection with this development will ever be linked the name of that noted Mormon empire builder and philanthropist "Uncle Jesse" Knight of Provo, Utah, and his two sons Oscar Raymond and J. William Knight, better known perhaps as Ray and Will. The Knights started the sugar industry in Western Canada, a daring venture at the time but typical of Jesse Knight who found his greatest joy in helping in a practical way his fellowmen. To him wealth was a stewardship to be used for the blessing of the people.

"Uncle Jesse," impressed with the importance of investing his money in enterprises that would provide employment and build up the country, was stirred profoundly when President Lorenzo Snow issued his new century "Greeting to the World" in which occurred these words:

"Men and women of wealth, use your riches to give employment to the laborer! Take the idlers from the crowded centers of population and

place them on the untilled acres that await the hand of industry. Unlock your vaults, unloose your purses and embark in enterprises that will give work to the unemployed and relieve the wretchedness that leads to the vice and crime that curse our great cities, and that poison the moral atmosphere around you. Make others happy and you will be happy yourselves."

To "Uncle Jesse" Knight at this time were described by John W. Taylor and Charles McCarthy the opportunities in the vast rangelands of Southern Alberta. They urged him to buy land there near the colonies started by President Charles Ora Card and his associates. The proposition appealed to the Utahn, eager as he was to enlarge his interests and serve his people as he felt duty bound to do after reading the ringing message of President Snow. He thereupon sent his sons to Canada to look over the new country. While there they met Charles A. Magrath of the Galt irrigation and land interests, who accompanied them back to Utah. Mr. Magrath in his book on "The Galts" tells the story this way:

"In January, 1901, two young

men, Raymond and William Knight, came north from Utah and spent a short time looking over the country east of Cardston. I met them when passing through Lethbridge on their way home and decided to accompany them south as there seemed a possibility of disposing of some land when they met their father.

"I got off the train at Salt Lake City and they continued on to Provo, returning the next morning with their father Jesse Knight—a man for whom I afterwards learned to have the highest respect. Mr. Knight was very direct. I was asked to produce a map and the sons were called upon to show him the lands they had examined, which happened to be a block of some 30,000 acres near Spring Coulee. He then asked them a few questions about the land. Both agreed it was wonderful grass country, but the younger one feared there was something wrong, as he could not understand there being so much grass without cattle to eat it.

"Turning to me, he wanted our price and terms. I believe our figure was \$2.50 per acre and all I was expecting was the possibility of the sale of two sections or 1,280 acres. To my utter amazement he said 'I will take the entire block.' And I believe the whole transaction did not take half an hour."

J. William Knight of Provo takes up the story by relating that his father purchased the 30,000 acre spread at Spring Coulee and sent his sons back to Canada to stock the

property. They purchased 4000 head of yearling steers and placed them on the ranch—the famous "—K2." Many of these cattle were unloaded at Lethbridge, having been bought in Winnipeg, and they had to be held in separate herds on the open prairie as there were no fenced fields and the ranch was thirty miles away. Adding to the difficulties were the wet weather and the worn out condition of the Utah horses and their riders. They worked night and day to control the cattle but still they poured in from the east, shipped out as quickly as they were bought by Ray Knight at the Winnipeg stockyards.

In the midst of all this, Will Knight recalls, most of the Utah horses got away and started for the States. It was then that a young cowpuncher named McCarthy—Wilson McCarthy—volunteered to find the lost horses. He left at once and the outfit saw nothing of him until the next night when he rode into camp—with the horses! He was worn out and his mother had written him entreating him to return home. Will Knight told him he thought he had better follow his mother's advice, but Wilson—he is now head of the Denver and Rio Grande Railroad with headquarters in Denver—replied: "Will, there is too much Irish in me to quit you now in the midst of all your difficulties." And he didn't.

In the spring of 1901 Jesse Knight journeyed to Canada himself and was met by his two sons and John

—more on page 399

The Menace of Movies

Editor *The Instructor*:

THE present commencement season was unusually prolific of edifying baccalaureate sermons and impressive commencement addresses. Our minds were elevated, and our hearts deeply impressed by eloquent words and wise counsel. As usual we were solemnly reminded of some of the evils and pitfalls that lurk in the pathway of the aspiring graduates in their ascent to their cherished life goals.

One solemn note sounded was significant because it referred vigorously and critically to a widely advertised and extensively patronized type of American amusement.

Elder Stephen L Richards of the Council of the Twelve, a man of rare mental poise and careful speech, in his eloquent commencement address at Logan, spoke of our efforts to promote the "good neighbor policy" in South America, recently visited by him, in contrast with what the Hollywood movies depict of life in these United States. He said that while we are telling the people of South America about "our beautiful homes, our education and our free government," Hollywood picture shows are depicting on the screens in South America lurid scenes of "marital infidelity, broken homes, licentiousness, gangsterism, revolting crime in all its forms, im-

modesty, extravagance and obscene jokes."

These lurid portrayals of the base aspects of American life most certainly do not promote esteem abroad of our American culture; and what is even more regrettable, they are a decided menace to the intellectual, ethical and spiritual life of our nation.

The predominant note in the current movies is a perversion of art in its finest aspects. Sir Phillip Gibbs, in an address in Salt Lake City some years ago said, "Art is the expression of the beautiful." But these movies are an expression of anything but the beautiful. They depict the vulgar, vile, brutal and debased side of life. They are advertised as being "daring," "startling," "shocking," and even "toughest." One of them has been so vile that in one city it was prohibited by court order from being put on the screen.

Their violent emotional appeal undermines clarity of thought and mental concentration. A superintendent of the city schools of one of the largest cities of the state had a survey made of his pupils with the view of ascertaining the effect upon the mentality of the pupils of frequent attendance at movies. The survey showed that girls who attended as many as two movies a week were so disturbed emotionally

that they could not concentrate on any of their studies.

The prevailing motif of the movies is violently sensual. The so-called plots of most of them are extremely unchaste in their suggestiveness and tend to awaken impure thoughts and emotions. They quite generally give the impression that sexual wrong doing is not really a damning sin.

They are destructive of spiritual life. Their eternal glorification of the "glamour girl" creates a most misleading symbol of what is most worth striving for. They make of her, regardless of her lack of mentality or character, the idol of all Americans. Her form and features become the universal theme of conversation; and the worship of her the supreme worship. This is one of our most pernicious idolatries. It is worship of the flesh and not the spirit.

Doctor Harry Emerson Fosdick

once said: "It makes me feel sorry to see a sign at a movie, 'standing room only.'" It is especially an occasion for sorrow to see showhouses crowded to the doors with hilarious people witnessing the portrayal of the brutal and base side of human life, on the sacred evening set apart for the worship of the God of purity, goodness and truth. This is tragedy—stark tragedy, one of the most lamentable tragedies of our pleasure mad age.

Of course, Sunday School officers and teachers can do little to control the output of the movies, but they can and should inculcate the idea that it is more important to be discriminating in the matter of the shows we go to than in regard to what we eat. For what feeds the imagination influences thoughts and conduct infinitely more than what we take into our stomachs.

Nephi Jensen

OUR COVER PICTURE

(Continued from page 356)

southland, and later with the organization of a stake, she continued in that position for sixteen years.

At the time of the exodus of the Mormon colonists from Mexico she was robbed of the money she had saved for her journey. A Mexican bandit forced his way into her home and took the money from her suitcase just as she was preparing to

leave. She left behind a beautiful brick home and a lovely vineyard laden with precious fruit which she was destined never to see again.

The last days of her life were spent principally with a daughter in Ephraim, Utah, where she labored diligently in the Manti Temple. She died Jan. 19, 1947.

—Thomas C. Romney

My Journal

ABRIDGED BY ALICE MERRILL HORNE

GEORGE A. SMITH



GEORGE A. SMITH

1844

SUNDAY, July 21. I traveled 32 miles and arrived at Newark, Kendall County. Put up with Brother Archibald Wilsey. He gave me some composition, after which I ate a little and rested well. I had not taken any food for three days before. All the Saints were glad to see us.

Saturday, July 27. Reached home at midnight and found my father with my family. All well. The County of Hancock looked gloomy; and to think of the innocent blood shed in her seat of justice in a most inhuman manner, made my heart sick. The streets of Nauvoo looked more pleasant.

Sunday, July 28. Many friends visited us. I went to see Brother Willard Richards and John Taylor, 370

who were in jail with Joseph and Hyrum Smith, when they were murdered. Elder John Taylor was severely wounded, but is slowly recovering.

From Monday the 27th of July till Friday the 2nd of September I spent in attending councils, giving instruction, visiting the sick and using all my efforts to hurry on the Temple and prevent division in the Church.

Monday, Sept. 2. Spent today in endeavoring to counsel James Emmett and prevent him from taking a party away from here. He was stubborn.

Tuesday, Sept. 3. I learned that Elder Sidney Rigdon was making a division in the Church, ordained

prophets, priests, and taking a company from the way of the Lord. The Twelve visited him but to no purpose. He said his authority was greater than ours and seemed determined to scatter the Church and lead off parties. He claimed to have had many visions and revelations at variance with those given through Joseph Smith. We talked with him till about 9 p.m. and after mature deliberation disfellowshipped him and sent Elders Parley P. Pratt, Orson Hyde and Amasa Lyman to demand his license. He was angry and said he would expose the counselors of the Church and publish all he knew about us. He said he knew the Church had not been led by the Spirit of God for a long time. We also withdrew fellowship from James Emmett and Zachariah B. Wilson for not following counsel and seeking to lead the Saints into the wilderness.

Wednesday, Sept. 4. Spent the day in counseling on the affairs of the Church.

Thursday, Sept. 5. Attended a meeting in the afternoon. Elders Parley P. Pratt, Brigham Young, Heber C. Kimball and myself addressed the Saints. Subject: 'The actions of Sidney Rigdon.'

Friday, Sept. 6. Attended a meeting at the Seventies Hall, Elder Orson Pratt preaching. Attended a council of the officers of the Nauvoo Legion. Also laid hands on a number of the sick. Attended a council of the High Priests and ordained D. S. Hollister to the office of a High Priest as he was appointed

to a mission at Baltimore, Maryland. I also attended the lodge and officiated as W. M. Visited Elder Willard Richards who is very sick; also Robert Pierce who was offended at me, but we parted in peace.

Saturday, Sept. 7. Visited the sick and took a ride with Brother Taylor.

Sunday, Sept. 8. The Church assembled in a special conference and held a council on the actions of Sidney Rigdon, which lasted 5 hours. He was cut off the Church for ordaining officers, holding secret meetings, and in them attempting to lead off a company of Saints to the Alleghany Mountains, and threatening to publish an exposure of the church and declaring it had not been led by the Lord for a long time.

All the above charges were proven and he was cut off by the High Council and people.

In the evening the Twelve and myself had some talk with James Emmett who promised to hearken to counsel and agreed to come in the morning and get advice.

Monday, Sept. 9. Met in Council and found many men calling for information. James Emmett would not take our counsel.

Tuesday, Sept. 10. I went to a council and heard the mobs' order (given by Col. Williams) read. Gen. Deming gave his opinion that they could not raise a mob large enough to do any mischief. Elder John P. Greene, city marshal, died this morning, of inflammation of the bowels. He was a good man and his loss will be felt by all his friends. In the evening I attended a Council of

the officers of the Legion. A resolution was passed to build an arsenal and a powder magazine. We agreed to buy a five hundred stand of arms for the Legion. \$130 was subscribed for the building. I got an old musket and bayonet for my own defense.

Wednesday, Sept. 11. Rainy. I met with a number of officers of the Legion to pick out the location for the arsenal. John P. Greene was buried. The City Council and police force were in attendance at the funeral.

Sunday, Sept. 22. I went to a meeting in the forenoon and addressed the high priests quorum. Met in council with a number of friends in the evening. Mr. Murray McConnel, the governor's agent, conversed with us on the subject of arresting Col. Williams and T. C. Sharp on the charge of the murder of Joseph and Hyrum Smith. Elder John Taylor made an affidavit and Aaron Johnson, justice of the peace, issued a writ for the above-named individuals.

Monday, Sept. 23. Many reports are in circulation about the mob.

Tuesday, Sept. 24. I was called up by the police. Attended a funeral at 10 o'clock a.m. At half past 12 o'clock I went to a council of the officers of the Legion and debated on the subject of granting a posse at the request of the governor's agent. It was decided that it would not be wisdom to do so. Afternoon attended a council of the Twelve and selected fifty high priests for a presiding mission, and presidents for nine quorums of

seventies. Two companies of militia from Quincy arrived in town. I had an interview with their officers, Captains Morgan and Swindler, who informed me that they had 75 men with them.

Tuesday, Oct. 1. Elder Orson Pratt and myself visited the bishops of the several wards and instructed them on "Baptism for the Dead." Met with the Twelve and others at a prayer meeting.

Wednesday, Oct. 9. People scattering from conference. I have a bad cold. For six weeks I was confined to the house with my cough and cold and could do but little business. Much excitement prevailed and all the Twelve were away or sick. I was taken into a place where I had to counsel Generals Rich and Miller. Much trouble is expected. Great pains were taken by our enemies to raise a mob, but the Lord deserted them.

I have attended many councils and great pains have been taken to transact much important business.

The Seventies Hall was dedicated by the seventies, fifteen in number. Each day the Twelve made dedication prayers which were reported by the clerks. We had a good time, the band and choir being always in attendance. President Joseph Young gave much good instruction. He had the care of it on his hands and managed matters with great satisfaction. It was a glorious dedication and may the Lord bless Brother Joseph Young, president, and all the quorums of seventies.

1845

Sunday, Jan. 26. I went to the Seventies' Hall and gave some instructions concerning a grammar school. We this day received a letter from Almon W. Babbitt with the news that the charter of our city was repealed on the 22nd of January, by a vote in the house of 36 to 76. Thus the Legislature has taken from us the last chance of law to protect us from the mob in the county. I finished my letter to Wilford Woodruff. Held council in the evening. Elder John E. Page was present.

Monday, Jan. 27. Spent the day at President Young's giving out letters of agency to the high priests. Sent me out to collect tithing for the temple, fifty having been sent out before for the same purpose.

Tuesday, Jan. 28. Getting up a petition to the Legislature.

Wednesday, Jan. 29. Spent the day in reading and doing business about the city. Ordained Lyman Higby to the office of an elder.

Thursday, Jan. 30. Wrote a patriarchal blessing. In the afternoon went to a council of the Twelve, the City Council, the High Council, and the Trustees, and the old police of the city. Brigham Young was chairman.

A resolution was entered into to use all simple means to defend and retain the charter of the City of Nauvoo.

Resolved that a committee be appointed to obtain all legal information from the best sources on the subject of "Repeal" and of the proper course to take in appealing to

the judiciary for a text on the constitutionality of the right of "Repeal." Much pains was taken to get the wisest counsel. It was agreed to hold the city election as usual and we made an earnest request for all the citizens to attend.

Sunday, Feb. 9. My father and I went to the temple and had the bell rung. In a few minutes afterwards a large assembly gathered together. I addressed them for about an hour. After, John Taylor spoke for a considerable time. The day being fine, the whole congregation seemed cheerful.

Monday, March 17. Went to the house of Elder Brigham Young and sat in council. Elder Orson Hyde made a report of his mission to St. Louis. I baptized a number of citizens and procured some means for the temple.

We received a letter from Gov. Thomas Ford on the subject of our charter. He gave his opinion on the act of repeal as constitutional and if we appeal to the Supreme Court it will be sustained.

We also received a letter from Hon. John C. Spencer of New York, who gives the same opinion on the same subject as Gov. Ford.

Received a letter from the missionaries of the Society Islands; they reported good news, the work was going on prosperously.

In the evening a large number of brethren gathered at the Council Hall. All the bishops from the city and a number from the country were present; also their counselors, and about two hundred of the seventies and high priests.

President Brigham Young gave an outline of the object of the meeting, to-wit: To take some measures to watch for the safety of the public, as the repeal of our city charter has left us without police and men are taking advantage of having no police and are coming here for the purpose of stealing and robbing. We had made a great effort to watch the movements of marauders. I made a few remarks in favor of dividing the city into precincts so as to have a large number of civil officers. We went and spent a long time in prayer and private counsel. Went home at about eleven o'clock.

Sunday, April 6. Conference met at the usual place of meeting at an early hour. The assembly was the largest I ever saw in Nauvoo. Perfect order pervaded the meeting. President Brigham Young addressed the Saints on the subject of "Baptism for the Dead." He had a great portion of the spirit of God and spoke very clearly. The meeting then adjourned till 2 o'clock p.m.

Elder John E. Page delivered an able discourse, after which the meeting adjourned till Monday.

Monday, April 7. The day being very windy, the congregation moved into the Hollow, which took one hour. Dr. John F. Charles of Carthage complained of some boys hissing and whistling at him. President Young said he hoped no more such conduct would be heard of and regretted that we had no police to regulate things. Elder Heber C. Kimball delivered a very spirited discourse to the conference, on the

necessity of building the temple and Nauvoo House and thereby fulfilling the revelation given on the 19th of January, 1841. The authorities of the Church were presented and unanimously received by all. I was elected a trustee of the Nauvoo House Association. The trustees were instructed not to pay any old Missouri debts out of means subscribed for the temple.

Tuesday, April 8. Conference met at 10 o'clock. Elder Heber C. Kimball delivered a very eccentric discourse to the amusement of the assembly, and the meaning of his remarks was apparent to all. Pres. Young and Elder Orson Hyde gave much good instruction, in the afternoon, on the present situation of affairs in the Church. Charles Irons wrote a letter to President Young, which was read to the congregation by Orson Pratt stating that President Young was afraid and did not know what to do. In my opinion it was intended as an insult to President Young. Conference adjourned until the 6th of October, 1845.

Monday, April 21. Took a lesson in phonography this morning of George D. Watt at the Seventies' Hall.

Friday, May 2. Went to phonography school. We gathered a little means for the Nauvoo House. I visited many sick. Felt quite unwell myself and was in bed part of the day.

Saturday, May 3. Spent the day at school and made every exertion to raise a little money for the Nauvoo House Association.

Because of These

These things have taught me faith:

I stood beside my mother while she sang;
The message of her song fell crystal clear
Into my childish heart, and showed me truth—
Its glory swept away all pain and doubt and fear.
I kneeled beside my mother while she prayed:
That hour became a shrine of purity
Where I could come in after years and learn
Again the simple faith she taught to me.

These things have held me true:

I heard my mother say with trembling lips,
"Forget not God. Forsake all sin and shame;
But if you fail, my dear, remember this—
You are His child; He'll love you just the same."
Her blessed voice still echoes through the years;
Her song of faith, her prayer, her plea for good;
Because of these three things, I kneel to-day
Before my God in reverent gratitude.

Miranda Snow White



Assisting the Teacher Through Personal Contacts

RUTH J. DEVEREAUX

Inglewood Stake

HAVE you ever noticed the gleam in a young boy's eyes, when his father presents him with a gift which, for a long time, he has longed to possess? Several years ago, when Johnnie was much too young to own a bicycle, his heart became set on having a "two wheeler" of his own. When he approached his father with the subject, he was told that if he could prove to his father that he would take care of such a fine gift by caring for the toys which he then had that, at the time when he was old enough, he might have his desire. And today, father had presented Johnnie with his "two wheeler." With that gleam in his eyes and all the fervor of his young heart, Johnnie exclaimed, "Gee, Dad, that's SUPER!" In that one modern expression, SUPER, he had expressed all the joy, all the gratitude, of which his young heart was capable.

SUPER, whether used in the modern or literal sense, denotes something a little beyond our comprehension, and, when combined with the word "vision," gives the impression "to see beyond." Now "vision" itself has two meanings; to see, which denotes one of our five senses, but also embodies rev-

elation or inspiration from God. Let us in our dealings with religion, choose the later meaning, and say that "super-vision" deals with looking ahead with the aid of our Father in heaven. In this sense our "vision" is a gift which we have earned by constant efforts and service.

Individual contacts will be as varied as the number of individuals which make up our teaching staff. Because of a divine plan, not one is capable of thinking the same as another, nor does he carry the same interpretation. Our responsibility lies in being able to understand these individual differences and to plan our methods accordingly. Let us choose our problem teacher and plan our methods that they will conform to that one individual. In so doing, we are including all teachers, as the others will invariably fit into the plan accordingly.

Let us consider as our individual, Mary X, the teacher who never seems to be prepared, the one who may resent our visits, the one who is seldom present at important meetings.

We must first take into consideration the fact that, perhaps she has not yet received the gift of "vision"

which we might possess; perhaps she has not yet learned to use the gifts which she has already received. In such a case, it is our privilege to assist her in every way possible that she, too, might obtain a clearer understanding of her responsibility and opportunities as a teacher.

Find in her a new friend, by the same thoughtful method which you would acquire any personal acquaintance; by being tactful, courteous and interested in her personal welfare.

When making a classroom visit, prepare yourself thoroughly as to the lesson and the characteristics of the group. If the teacher has prepared a different lesson than the one outlined, help her in every way to make *that* lesson successful, by offering an experience, a story or a song to carry out the theme. And plan to stay the full period, bidding goodbye to the group as if you were a definite part of the class. If she feels that you are assisting and not leading her, then she will feel more free to discuss with you her problems and to take you into her confidence.

After the Sunday School is dismissed, a short conference is often helpful in which to mention her points of merit and to make suggestions for forthcoming lessons, and also to interest her in the growth of her class through personal contacts.

Later in the week, try a telephone call or card to tell of some new material or information, or the time of an important meeting. Perhaps you could call for her if she has no transportation. How she would enjoy receiving a card if she were ill, or you remembered her birthday. Such acts on our part exhibit our personal interest and help to produce successful teachers.

So let us concentrate our efforts on Mary X, being very careful that our supervision never once expresses the feeling of "snooper-vision" (as Dr. Wahlquist terms it), for Mary is not always conscious of the fact that she does not see nor understand, nor that her preparation is inadequate. The fact remains, that she is a teacher and has been set apart for a purpose of which we may have no knowledge, and our concern is in assisting Mary X that she might become better equipped to receive her gift of "vision." Let her feel that our only desire and motive is to be of assistance, then she will welcome us to her classroom and our purpose as a specialized worker and not a superior officer will progress. For if each teacher responded to the subject matter in the same manner, there would be no need for supervisors, and if Mary X is taken care of, Sally Blank, our most promising teacher, and all the intermediate ones will follow.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." (I Corinthians 13:1.)

THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

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Superintendents

THE TWO- AND ONE-HALF-MINUTE TALKS

THE committee on two- and one-half-minute talks feels that the exposition of the talks in the Sunday School *Handbook* should not be revised. The problem is two-fold:

1. Having some person assigned in charge of such talks in each Sunday School, and

2. Seeing that that person is well acquainted with the content of the *Handbook* and, in turn, makes the individual teachers acquainted with such content.

We suggest that a month be set apart in which stake boards should be requested to emphasize two-and one-half-minute talks in their visits and should see that this phase of the organization is operating successfully. Emphasis should be placed on the following:

1. The talk is intended primarily for the benefit of the speaker, to give thousands of young people experience in speaking before a large audience. Younger children should be given preference, together with those certain older groups who are about to be called on missions. Adults and returned missionaries, even though they fall within the age limits suggested in the *Handbook*, should not be chosen to give these talks.

2. Teacher has a great opportunity of integrating the talks with the lesson. The talks should be assigned at least two weeks in advance to permit try-outs before the class. The general theme of all of the talks conducted by the class can then be suggested by the teacher. The two-

SUPERINTENDENTS

and one-half-minute talks constitute an excellent means of adding to the class interest in the lesson.

3. There is development in the child's choosing his own subject as well as in his developing it in his own words. This choice should preferably fall within the general direction and subject matter of the class lessons to permit co-ordination of the class work and the talks by the teacher. The director, teacher and parents should help the speaker in his development of the subject but should not select the subject for him nor write his speech.

David Lawrence McKay

Edith Ryberg

William E. Berrett

Committee

This committee report was adopted by unanimous vote of the general board.

You will find in Chapter XIII, entitled "Special Sunday School Features," several pages of suggestions relating to administration and methods of carrying on this phase of the Sunday School program. In the June, 1947 issue of the *Handbook* these pages are 67-71. Since, however, the paging is not the same in all editions, and also since this subject is referred to briefly in several places, consult the index of whatever edition of the *Handbook* you happen to have.

You will note that supervision of this activity is part of the duty of one member of the superintendency. He, however, *may*, if desired, appoint a supervisor to look after the details of administration, under his direction and in co-operation with teachers of all the classes concerned.

100% SUNDAY—THE SECOND SUNDAY IN SEPTEMBER

Sunday School superintendents and enlistment officers in all stakes and missions, wards and branches should review at once, if they have not already done so, Chapter XVIII in the Sunday School *Handbook*. This Sunday School activity is de-

signed to be a continuous activity through the year. It should, however, receive special attention at the close of the summer vacation period and opening of the public schools and other educational institutions.

DIME SUNDAY

It's Dime Fund time again—time to make plans for the annual program by which every member of the Sunday School system makes this token investment in its success.

The program of the past few years will be repeated. Stake and ward superintendents should have all plans

laid for a one-day collection to be held Sunday, September 19 unless stake conference is scheduled for that day. The usual letter of instruction and suggestion will be sent out from the general treasurer in ample time for planning.

Secretaries

DIME FUND

THE third Sunday in September is just about upon us again.

Secretaries can do a great deal in assisting the ward superintendency toward the collection of 100% of the Dime Fund. Get started early.

One of the most successful ways of obtaining complete coverage is to have Sunday School members canvass the ward. This way everyone has an opportunity to contribute his mite toward the success of the Sunday School.

A 100% collection not only helps provide the general board with the necessary help to carry on but also affords the stake board and the ward Sunday School organization the

necessary wherewithal to carry on successfully.

Among the large number of 100% Dime Fund stakes in 1947, Sugarhouse Stake in Salt Lake City was the first. Their contribution came in on the Monday morning following the third Sunday School in September. Stake superintendent Joseph H. Davis, Jr. and his associates covered the stake and received excellent co-operation from every one of their wards.

Secretaries, remind your superintendents of Dime Sunday on September 19. Start working early to assure success.

GANDHI—MAN OF PEACE

(Continued from page 361)

Gandhi was born in India, a member of the merchant caste. He attended the schools there and, as he put it, was married at the "preposterous early" age of thirteen. He studied law in England and practiced law successfully in South Africa after the Boer war. He had been reading Ruskin, Tolstoi, Thor-

eau and other great thinkers and humanitarians and in time returned to India—"Mother India" it was indeed to him—to become the most influential figure in the Indian nationalist movement and one of the world's great men. Thus he lived and died, Gandhi, man of peace.

—C. Frank Steele

Librarians

BOOK REVIEW

The Founding of an Empire, by Leland Hargrave Creer. Bookcraft Publishers, copyright 1947 by Leland Hargrave Creer. Pp. 454. Price \$5.00.—This book is an objective historical study of Utah, 1776 to 1856, with a brief sketch of the founding of Mormonism and the historical events that led to the migration to Salt Lake Valley. The text is very fully documented and contains many brief quotations from authoritative sources. While it is evident that the author's sympathies are with the Latter-day Saints in their afflictions, successes and failures, he maintains throughout the point of view of the professional historian.

Many of his quotations are from non-Mormon sources; these, however, are for the most part in recognition of the honesty and industry of the Mormon people. Statements concerning Latter-day Saint theology are omitted except as may be necessary to the understanding of historical events. Political conditions in Nauvoo that led to the murder of the Prophet Joseph and his bro-

ther Hyrum are treated rather fully, as are also subsequent events that resulted in expulsion of the body of the Church. The political, industrial and educational history of Utah, 1847 to 1856, will, we think, be enlightening to a majority of readers, both members and non-members of the Latter-day Saint Church.

The appendixes are especially valuable for having reproduced in full (Appendix C) a copy of the constitution of the State of Deseret together with the memorial to Congress signed by Willard Richards, Secretary of State of the provisional government now applying for admission to the federal union.

Appendix D reproduces "The Territory of Utah," (observations of Horace Greeley taken from his book, *An Overland Journey from New York to San Francisco in the Summer of 1859*, pp. 230-242).

The first 190 pages of the book are given to historical events relating to the Great Basin prior to the advent of the Mormon pioneers.

—M.B.

"LIBRARY SUNDAY"

Some wards in Salt Lake City have been building their libraries recently by conducting a special "Library Sunday." Sunday School

members are invited to bring Church books, pictures, maps or other teaching aids to Sunday School on the particular day.

Music

CONDUCTING WITH A CLEAR BEAT

WE have all heard about the man who conducted singing by describing circles in the air. No one could tell just where a beat was supposed to begin or end. Our choristers appear to know pretty well the various patterns which are needed to conduct in all the time signatures. They also appear to have quite a definite beat in their own minds. But they do not always beat clearly enough so that their beat patterns are easily felt by the singers. In other words, their beat patterns are so gentle and round that they approach the effect achieved by the man who made circles in the air.

The baton, or the arm, should be eloquent. It should say something. Especially in our vigorous hymn times, there should be some sharp angles, some stopping of arm motion on the important beats, in order to give a clear impression of the desired time impulse.

Our vigorous hymns should be led with a more accentuated beat than our gentle devotional melodies. Accent gives vitality. So often we are led to lead in faster and faster tempos in an effort to achieve greater vitality. What would more often be successful, it seems to us, would

be more firmness, more regularity, stronger rhythm and accent, in our beat pattern. Such leadership brings the rhythm into life, and is felt as a greater vitality and spirit by those who sing. By this means, a dragging effect is almost always eliminated.

All of God's children have rhythm, and they will cheerfully join in it, if it is clearly indicated by the leader.

There are some choristers who try to arrive at excellence by directing in extreme tempos, either very lively and fast, or else very slow, and they do this in an effort to avoid the ordinary quality of a medium tempo. As we have said before, and will say again, we recommend moderate tempos, appropriate tempos, and the avoidance of extreme tempos. We should so lead the singing that our people are not aware of any tempo at all. It should be just a natural tempo. Then our people can worship as they sing, and keep their attention on the message of the song. However, to sum up, let us strive for some vigor of rhythm in vigorous songs, and for some gentle elegance of rhythm in our devotional, slower types of hymns. Then will we rejoice in singing the songs of Zion.

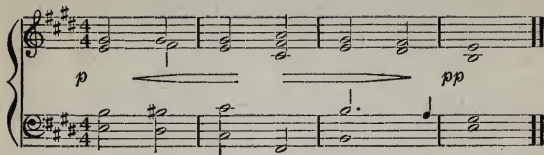
—Alexander Schreiner

Sacramental Music and Gem for September and October

PRELUDE

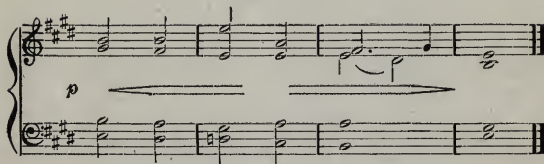
Lento

WILLY RESKE



May we be among the number
Worthy to surround the board,
And partake anew the emblems
Of the suff'ring of our Lord.

POSTLUDE



Ward Faculty — Teacher Improvement

OCTOBER

GENERAL THEME FOR THE YEAR: *Gospel Teaching calls for true devotion: lessons can be most successful only when the teacher really gives something of himself or herself to the work.*

"And the whole multitude sought to touch him: for there went virtue out of him and healed them all." (Luke 6:19.)

Virtue, living knowledge, uplifting power goes out of every true teacher. What may be the magic power of its transference from soul to soul we do not know. Air waves carry the voice, wires are used to transmit the electric current and cause light to shine; radio and television depend on even more subtle means of communication. We see and hear the results; we know that there has been real transference of thought, experience, scenes and emotion.

What true teaching brings akin to all this is still deeper, less easy to comprehend. This, however, we do know: something of the teacher's life goes out to the learner. An exchange of thought, of experiences, of garnered information, of inner feeling is carried over. Lacking this, the lesson falls spiritless, dead.

"Though I speak with the tongue

of men and angels and have not charity (or love)," says the apostle Paul, "I am become as sounding brass or a tinkling cymbal."

Let no teacher be deceived on this point. Children—and grown-folks—are quick to observe whether what is said rings true, or is just "sounding brass." Any earnest, God-fearing teacher vibrates the feeling that stirs the heart. Fervent testimony of the gospel carries convincingly to those who hear—even though they may not be ready to accept it.

Yet fervent testimony must ever be reinforced by constantly enriched knowledge, by significant experiences, to be kept alive and growing. To give one must constantly gain. To share one must get something to share.

A good beginning—a vital start towards effective gospel teaching is careful stock-taking. Suppose, for example, that one would make live for others such a sacred theme as REMEMBER THE SABBATH DAY TO KEEP IT HOLY. A natural first question might be: Am I really convinced that this is the right, the spiritually helpful thing to do? If the answer is negative, certainly no convincing lesson can be taught by that teacher. On the

other hand, if it is positive, there will be experiences to help forward the lesson—thoughts to stir thinking, questions to guide and stimulate, to draw forth experiences from the class. In other words, the teacher may well begin with a self-examination, with a gathering of materials that help to promote the central purpose of the lesson. Thus he or she is made a living part of what is to be taught. Thinking through a lesson means in essence, thinking one's self into it. (See *The Master's Art*, Chapter XIII.)

Teachers who really give themselves to the work keep growing. This means in effect to be a constant student, not alone of books but of life. As a practical suggestion, suppose the Word of Wisdom is to be impressed. Read the revelation, yes; but keep alert to living means of making it real in the living present. Watch the advertisements and see how they often unwittingly perhaps bring condemnation on the tobacco and liquor habits. Clip articles that illustrate the folly of smoking and drinking. All this will serve to bring the lesson into the living present.

Enrichment of life through ob-

servation, through well-selected reading, through purposeful conversation brings wealth to share. Gathering pictures of meaning and appeal gives choice materials. Adding choice sayings spoken and written by others expands and enriches one's life. All such preparation serves to help make lessons live because they bring an enriched, alert teacher to the work.

During this year, it is planned to keep close to the theme given at the outset of this brief article: *Lessons can be most successful only when the teacher really gives of himself or herself to the work.*

A rereading of the article under "Teacher Improvement" in the July issue of *The Instructor* will help here. It shows concretely through a demonstration lesson one way a teacher can give of himself or herself to the work. Other articles month by month will deal with various phases of the vital theme.

It is earnestly hoped that all our wards and stakes will study and act upon what is most vital in this series of challenging themes.

—Howard R. Driggs

THE BOOK OF MORMON—A GUIDE TO RELIGIOUS LIVING

(Continued from page 359)

Reading the Book of Mormon will increase in one the desire to repent and also the assurance of forgiveness and mercy.

Readings: Mosiah 2:38, 39; 15 and 16, and Alma, Chapters 34, 41, and 42.

Teacher Training

THE Deseret Sunday School Union Board is now publishing a teacher's supplement for the Teacher Training program. This "supplement" also contains much material, especially in the Junior Sunday School section and in the appendix, for the members of the class. It is important to the success of the program that each teacher purchase and follow the supplement. It is also recommended that each class member own a supplement.

The first lesson in the supplement is "A Successful Beginning." It was planned for the first class meeting Sunday, September 26. If the class was late getting under way Lesson 1 should be considered October 10.

The lessons for October are as follows:

October 3. General Conference.

October 10. Lesson 2.

The Master's Art.

Theme: "Thanks for our Teachers Who Labor With Care."

Texts: Driggs, *The Master's Art*, Chapter I; and Wahlquist, *Teaching as the Direction of Activities*, pp. 11-13, 15-18.

October 17. Lesson 3.

Jesus as a Divine Teacher

Objective: To teach to the point of mastery the ten fundamental qualities mentioned as being responsible for the Master's power as a divine teacher.

Text: Driggs, *The Master's Art*, Chapter II.

October 24. Lesson 4.

In His Footsteps.

Objective: (1) To show that everyone is a teacher; (2) to prove that teaching is only a part of living; and (3) to illustrate the elements of teaching success.

Text: Driggs, *The Master's Art*, Chapters III and IV.

October 31. Lesson 5.

The Outcomes of Religious Teaching

Objective: To emphasize the fact that religious teaching should result in certain changes in conduct which are advocated by the Church of Jesus Christ of Latter-day Saints.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter I; and Driggs, *The Master's Art*, Chapter V.

"But, verily I say unto you, teach one another according to the office wherewith I have appointed you." (Doc. and Cov. 38:23.)

References for October Lessons

Abbreviations

Church News—Weekly Church Section of Deseret News.
Era—The Improvement Era.
Instructor—The Instructor.
R. S. Mag.—The Relief Society Magazine.

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

Chapter 38. Making the Church Strong

"Ward Teachers' Message—Tithing," Era, vol. 48, May 1945, p. 286.

"From Heart and Purse," Church News, July 27, 1946, p. 3. Adult Aaronic Priesthood article on tithing.

Editorial, "Not a Mere Donation," Church News, Dec. 14, 1946, p. 2. A discussion of the payment of donations as not replacing the law of tithing.

George Albert Smith, "The Story of a Generous Man," Era, vol. 50, June, 1947, p. 357. Illustrative incident depicting difference to the individual and to God between paying tithing and making donations only.

Chapter 39. What It Means to be a Pioneer

"Missionary Experience of Pres. Rufus K. Hardy in New Zealand," Church News, June 29, 1946, p. 2. Helpfulness to an injured Maori.

William R. Palmer, "Pioneers of Southern Utah, Lehi Willard Jones," Instructor, vol. 80, Jan., 1945, pp. 7, 8. Account of Bro. Jones' hard work as a youth.

"Soldiers Prepare for Battle Spiritually," Church News, April 29, 1944, pp. 9, 12; also "L.D.S. Servicemen Declare Faith," p. 9. Former a good account of methods in which faithful L.D.S. boys try to teach their buddies by example as well as precept. Latter tells of L.D.S. meetings in war areas.

Chapter 40. Who Are the Pioneers in Your Family

George Albert Smith, "The Tenth Temple," Era, vol. 48, Oct., 1945, pp. 561, 602. Love and gratitude extended from those on the other side of the veil for work in their behalf.

Fern H. Showalter, "Genealogical Instructions—Ancestry is Found by Radio Announcement," Church News, Jan. 15, 1944, p. 12. Interesting experience of how one family was able to obtain valuable genealogical

information through hearing a distant relative on a radio broadcast.

Joseph Fielding Smith, "The Evidence of Elijah's Coming," Church News, Oct. 14, 1944, p. 19. A discourse on the revival of interest in genealogy and the growth in volumes and records since visitation of Elijah to the Prophet Joseph Smith.

Archibald F. Bennett, "Genealogical Society Records Phenomenal Growth," Church News, Nov. 4, 1944, pp. 8, 10. Layout of departments in genealogical library with articles on its functions and available materials.

Chapter 41. You, Your Family and the Pioneers

"Kin of British News Correspondent Located Through L.D.S. Genealogical Society," Church News, Sept. 21, 1946, pp. 2, 12. Interesting account of tracing ancestry for Vivian Meik, at that time a non-member, and joining of separated family lines.

George Albert Smith, "On Searching for Family Records," editorial, Era, vol. 49, Aug., 1946, pp. 491, 540. Interesting story of how valuable volumes of genealogy came into Pres. Smith's possession in a remarkable way through an act of politeness.

Eugene Olsen, "Genealogical Stone Walls," Era, vol. 50, March, 1947, p. 174. Relates the manner in which patience, faith and work on the part of some researchers have aided them in obtaining genealogy records of their families.

Archibald F. Bennett, "Kinship of Early Church Leaders," Church News, Aug. 14, 1944, p. 4. This article shows how early leaders of the Church descended from the same stock, all tracing back to Ephraim as well. Contains Brigham Young's announcement that Joseph was a pure Ephraimite.

Chapter 42. How to Honor the Pioneers

"News from the Camps," Era, vol. 48, Feb., 1945, p. 95. Story told by Dr. A. R. Olpin of L.D.S. soldiers who upheld ideals of the Church and thus caused favorable feelings among their associates.

"No Liquor-Tobacco Column," Era, vol. 48, Oct., 1945, p. 594. An L.D.S. lieutenant talks back to a general on the liquor question.

"Why I am Glad I am a Mormon," Church News, Jan. 12, 1946, p. 3. Address by a deacon exhorting obedience to the same "old-fashioned" principles the Church has always taught.

John R. Poulton, "Ye Shall Know Them by Their Fruits," Church News, Jan. 29,

1944, p. 8. Conversion of young Mexican boy to the Church through the teachings and friendliness of the missionaries. Friendship of his parents obtained through missionaries' practicing actively the principles of brotherhood.

Spencer W. Kimball, "The Peace Which Passeth Understanding," *Church News*, June 10, 1944, p. 4. Letter from major in Italy invasion telling how L.D.S. soldier in a two-hour speech quieted fears and alarm of soldiers on their way to battle on board ship.

"Pioneer Trek of '47 to be Re-enacted," *Church News*, July 12, 1947, pp. 4, 5. Program followed by pioneer descendants in celebration of July, 1947, centennial celebration, following Mormon trail from Nauvoo in three days.

Heber J. Grant, "Avoiding the Rapids," editorial, *Era*, vol. 47, March, 1945, p. 139. How inconsequent acts in disregard to teachings of Church affect other peoples' viewpoints toward such individuals and toward our people as a whole.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter XXXVIII. Moroni, the Righteous Young General

Leland H. Monson, "Prisoners of War," *Church News*, April 21, 1945, pp. 11, 12. Moroni's leadership displayed in taking the city of Gid.

Leland H. Monson, "Moroni," *Era*, vol. 49, March, 1946, pp. 149, 181. Comments on Moroni the Nephite leader.

Chapter XXXIX. Moroni and the Title of Liberty

Leland H. Monson, "A Battle of Extermination," *Church News*, Feb. 10, 1945, p. 15. Destruction of the Gadianton robber band brings a period of peace to the Nephites.

Sidney B. Sperry, "Personal Religion and Brotherhood in the Book of Mormon," *Church News*, Feb. 1, 1947, pp. 10, 12. A brief reference is made to Moroni's belief in freedom.

Chapter XL. Nephi, Through Whom the Lord Worked in Mighty Power

Leland H. Monson, "And the Rains Came," *Church News*, April 7, 1945, pp. 15, 16. Great power given to Nephi by God to reach the hearts of his sinful people.

Leland H. Monson, "On the Road to Zarahemla," *Church News*, June 2, 1945, pp. 11, 12. Nephi preaching to the people of Zarahemla.

Archibald F. Bennett, "Nine Generations of spiritual leaders," *Era*, vol. 48, May, 1945, p. 234. A short account of Nephi, son of Helaman.

Franklin S. Harris, Jr., "Modern Problems," *Church News*, July 13, 1946, p. 6. Wars and causes of wars among the Nephites and Lamanites.

Chapter XLI. Samuel, the Lamanite

Leland H. Monson, "A Lamanite Prophet," *Church News*, March 17, 1945, pp. 15, 16. The story of Samuel preaching to the Nephites of Christ and foretelling the destruction of the Nephites.

Leland H. Monson, "O King, My King," *Church News*, March 24, 1945, p. 15. A story of the wicked King Riplakish, which exemplifies the wickedness of the Nephites.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

Chapter 35. On the Trail of Happiness

Harold B. Lee, "Ideals," *Church News*, Feb. 10, 1945, pp. 14, 17. Living up to ideals brings happiness.

"Elder Lee Stresses Balanced Life in BYU Address," *Church News*, Jan. 26, 1946, p. 5. Spiritual life brings happiness.

Franklin L. West, "The Joyous, Abundant Life," *Church News*, Jan. 26, 1946, pp. 10, 12. Living joyously and abundantly by following righteous precepts.

David O. McKay, "Compliance With Righteousness Brings Joy," *Church News*, July 20, 1946, pp. 1, 4. Happiness consists of living the gospel way.

Levi Edgar Young, "The Salt Lake Theatre," *Church News*, March 22, 1947, p. 10. Comments on the Salt Lake Theatre.

T. Edgar Lyon, "The Gospel as a Way of Life," *R. S. Mag.*, vol. 34, Feb., 1947, pp. 135-138. Mormon recreation viewed as creative and cultural growth.

T. Edgar Lyon, "The Abundant Life, Here and Hereafter," *R. S. Mag.*, vol. 34, Jan., 1947, p. 65. Worthwhile and happy daily living discussed.

Milton Bennion, "Recreation vs. Pleasure," *Instructor*, vol. 80, April, 1945, pp. 145-147. On seeking real values.

Joseph J. Cannon, "An Overview of Mormon Recreation," *Era*, vol. 47, April, 1944, pp. 220, 221. Recreational activities provided by the Mormon Church.

Harold T. Christensen, "Leisure and Morals," *R. S. Mag.*, vol. 32, October, 1945, pp. 634, 638. Choosing the correct recreational activities discussed.

Chapter 36. For all Eternity

Stephen L. Richards, "The Gospel Plan," *Church News*, May 4, 1946, p. 6. The gospel plan an eternal plan.

Spencer W. Kimball, "My Redeemer Lives," *Church News*, Oct. 12, 1946, pp. 8, 18. Eternal life discussed.

Sidney B. Sperry, "Marriage—the Home and the Family," *Church News*, Dec. 21,

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1946, pp. 10, 12. The Latter-day Saints' belief regarding marriage and the home.

Sidney B. Sperry, "Doctrine and Covenants on Man and the Hereafter," *Church News*, Dec. 28, 1946, pp. 8, 12. The destiny of man hereafter.

Harold B. Lee, "We Determine Our Place in Eternity," *Church News*, April 12, 1947, pp. 6, 16. Men will be judged according to their works.

Joseph Fielding Smith, "The Purpose of Earth Life and the Place of Education," *Church News*, May 31, 1947, pp. 1, 8. Pre-existence, earth life and the hereafter discussed.

"Elder Evans Introduces New MIA Theme," *Church News*, June 14, 1947, p. 1. Eternal life won by keeping the commandments to the end.

Sidney B. Sperry, "The Teaching Concerning Death, Judgment and the Hereafter in the Book of Mormon," *Church News*, Feb. 8, 1947, pp. 10, 12. Life hereafter, the resurrection and kindred subjects.

Don B. Colton, "Pre-existence and Foreordination of Christ," *R. S. Mag.*, vol. 34, July, 1947, pp. 484-488. Pre-existence and foreordination as taught by our Church.

David O. McKay, Conference Address, *Church News*, April 14, 1945, pp. 1, 14. Discussion on marriage as a sacred relationship.

Harold B. Lee, "Unwelcome Wedding Guests," *Church News*, April 14, 1945, pp. 18-20. Marriage for eternity discussed.

Harold B. Lee, "Out of the Shadows into Life and Light," *Church News*, June 2, 1945, pp. 10, 12. Life after death and the resurrection discussed.

Chapter 37. The House of the Lord

"Salvation for the Dead," *Church News*, Feb. 16, 1946, p. 3. Brief article on necessity of seeking after our dead.

Juanita Brooks, "The St. George Temple," *Era*, vol. 49, June, 1946, pp. 370, 371, 410. The building of the St. George Temple discussed.

George F. Richards, "Admonition," *Era*, vol. 48, May, 1945, pp. 243, 310. Our responsibility to our kindred dead.

George Albert Smith, "The Tenth Temple," *Era*, vol. 48, Oct., 1945, pp. 561, 602. The necessity of temple work in the life of a Latter-day Saint.

Harold B. Lee, "In Holy Temples," *Church News*, April 21, 1945, pp. 10, 12. Temple work discussed.

Ralph B. Keeler, "God, the Father of All," *Instructor*, vol. 79, Aug., 1944, pp. 379, 381. Our duty to do temple work for our dead.

Joseph L. Wirthlin, Conference Address, *Era*, vol. 48, May, 1945, pp. 296, 297. The significance of Elijah conferring the keys of temple work upon Joseph Smith.

"Salvation for the Dead," *Church News*, Feb. 16, 1946, p. 3. Seeking after our dead our greatest responsibility.

Chapter 38. The Mission to the Lamanites

Carmen Richardson, "1200 Mexican Members Return to Church During Pres. Smith's Visit," *Church News*, June 15, 1946, pp. 1, 4. Mexican missionaries have labored to bring erring members back into the Church.

Franklin S. Harris, Jr., "Origin of the American Indian," *Church News*, Aug. 17, 1946, pp. 10, 12; "Culture of Book of Mormon People," Aug. 31, 1946, pp. 10, 12. The Book of Mormon reveals the identity of the Indians.

Eduardo Balderas, "Second All-Lamanite Conference Draws Larger Crowd to Arizona," *Church News*, Nov. 16, 1946; Nov. 30, 1946, pp. 9, 12. An account of a Lamanite Conference and temple excursion held in Mesa, Arizona, Nov. 3, 7.

Albert R. Lyman, "Church Starts Indian School at Blanding," *Church News*, Dec. 21, 1946, pp. 6, 9. Report on effort to educate the Indian people.

Spencer W. Kimball, "I Wish I Could Make You Weep for These Indians," *Church News*, April 11, 1947, p. 12. Valuable comments on the history and present condition of the Indians.

Albert R. Lyman, "Caring for Indian Dead Opens Way for Missionaries," *Church News*, March 15, 1947, p. 9. Indian missions opened.

John D. Giles, "Father Lehi's Children," *Era*, vol. 49, Sept., 1946, pp. 556, 601. History, present condition and predictions concerning the Indians.

Juanita Brooks, "The Southern Indian," *Era*, vol. 48, April, 1945, pp. 188, 212. An account of a mission to the Indians in 1854.

A. William Lund, "Missions to the Indians," *R. S. Mag.*, vol. 32, Aug., 1945, pp. 451, 456. Early missionary work among the Indians.

Henry A. Smith, "Lamanites Gather in Conference," *Church News*, Nov. 10, 1945, pp. 1, 6, 8. Indians told of their history in the Book of Mormon.

Preston Nibley, "Missionary to the Indians," *Church News*, March 25, 1944, pp. 15, 16. Experiences of early missionaries to the Indians.

Chapter 39. Hawaii, the Story of a Mission

Kaye L. Jensen, "Japanese Members Work on Welfare Project in Hawaii," *Church News*, July 5, 1947, p. 9. Report on welfare work in Hawaiian Mission.

"Activity Reports Show Growth in Missions in Hawaii," *Church News*, April 19, 1947, p. 19. Growth and progress of Hawaiian Mission reported on.

Joseph J. Cannon, "George Q. Cannon," *Instructor*, vol. 79, Aug., 1944, pp. 367, 371; Sept., 1944, pp. 413-422. An account of George Q. Cannon opening up the Hawaiian Mission.

Preston Nibley, "The Gift of Interpretation—a Missionary Experience," *Church News*, March 4, 1944, p. 15. Prayer and faith

help an elder learn the language very quickly.

Castle H. Murphy, "Missionary Work in Hawaii Reviewed," *Church News*, Dec. 30, 1944, p. 10. Review of missionary work in Hawaii.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Lesson 34. Freedom Won

Milton Bennion, "Religion and Civil Government," *Instructor*, vol. 82, Feb., 1947, pp. 53-55. Governments instituted of God for the benefit of man.

Milton Bennion, "Greatness in Men," *Instructor*, vol. 81, Feb., 1946, pp. 53, 67. Religious convictions and significant utterances of Washington, Jefferson and others.

El Ray L. Christiansen, "American Statesmen—Their Attitude Toward God," *R. S. Mag.*, vol. 33, Feb., 1946, pp. 75-78. Religious convictions of early patriots.

Howard R. Driggs, "Youthtime of a Nation Dedicated to Freedom," *R. S. Mag.*, vol. 33, Oct., 1946, pp. 702-707; Sept., 1946, pp. 637-643. Events connected with the founding of our country.

Joseph L. Wirthlin, Conference Address, *Era*, vol. 49, Nov., 1946, pp. 712-714. Beliefs and teachings of the founders of our nation.

Lesson 35. Freedom Guaranteed

Elizabeth J. Moffitt, "Definitions of Government," *Era*, vol. 48, Sept., 1945, p. 498. Compilations of comments regarding government.

Richard L. Evans, "The Constitution," *Era*, vol. 48, Nov., 1945, p. 726. The constitution, a glorious standard, founded in the wisdom of God.

Milton Bennion, "Freedom and the Church," *Instructor*, vol. 82, May, 1947, pp. 201-203. Comments on freedom of worship.

El Ray L. Christiansen, "American Statesmen—Their Attitude Toward God," *R. S. Mag.*, vol. 33, Feb., 1946, pp. 75-78. Early patriots recognized their dependence upon the goodness of God.

Harold B. Lee, "Except the Lord Build the House," *Church News*, June 30, 1945, pp. 10, 12. Our government established by divine power.

Joseph F. Smith, "Constitution Stands Between Us and Slavery," *Church News*, April 6, 1946, p. 7. Protecting and honoring the Constitution, which was divinely inspired.

Mark E. Petersen, "Latter-day Saints Should Defend Freedom," *Church News*, April 13, 1946, p. 11. God prepared America, a free land, so the gospel could come forth.

Joseph L. Wirthlin, "Our Fundamental Law of Divine Origin," *Church News*, Oct. 12, 1946, p. 15. God raised up men to establish our government.

Mark E. Petersen, "In Defense of Liberty," *Era*, vol. 49, May, 1946, pp. 288, 340. The Constitution written by inspired men.

Wendell J. Ashton, "George Washington a Spiritual Man," *Era*, vol. 49, Feb., 1946, pp. 84, 127. The spirituality of Washington discussed.

Levi Edgar Young, "George Washington—First in the Hearts of His Countrymen," *Church News*, Feb. 22, 1947, p. 10. Washington a prayerful man.

Levi Edgar Young, "Our Government Is Sacred," *Church News*, Aug. 25, 1945, p. 10. A discussion of the sacred character of our government.

Lesson 36. Religious Life in Western New York in 1820

George A. Smith, "My Journal," *Instructor*, vol. 81, Jan., 1946, pp. 7, 14. Religious activities in New York in the early nineteenth century discussed.

Levi Edgar Young, "Joseph Smith," *Era*, vol. 49, May, 1946, pp. 290, 314. Ancestors of Joseph Smith and some of the religious ideas of their day.

Lesson 37. A Boy in Search of Truth

George Albert Smith, Conference Address, *Church News*, Oct. 13, 1945, pp. 1, 12. A brief discussion of Joseph Smith searching for truth.

Joseph F. Merrill, "An Answer to Prayer," *Church News*, Dec. 1, 1945, pp. 10, 12. The vision an answer to prayer.

S. Dilworth Young, "Faith," *Church News*, Jan. 9, 1946, p. 10. Joseph Smith prayed to God for truth.

Lesson 38. Joseph Reads a Book

Calvin T. Ryan, "The Bible and Speech," *Era*, vol. 50, Feb., 1947, p. 85. Man's words an index to his inner life proclaimed by the Bible.

Henry C. Nicholas, "The Soldier's Bible," *Era*, vol. 48, Aug., 1945, pp. 470, 471. The Bible and war.

Russel B. Swensen, "Translation Problems," *Instructor*, vol. 81, April, 1946, pp. 188-192. Difficulties encountered in translating the Bible.

Sidney B. Sperry, "Modern Translations of the Bible," *Instructor*, vol. 80, Feb., 1945, pp. 70, 73. The authenticity of the Bible discussed.

George Albert Smith, Conference Address, *Church News*, Oct. 13, 1945, pp. 1, 12. Joseph Smith searching for truth briefly discussed.

SENIOR DEPARTMENT

Our Standard Works

Chapter 35. Contributions of the Book of Moses

Sidney B. Sperry, "The Pearl of Great Price and Its Outstanding Teachings,"

REFERENCES FOR OCTOBER LESSONS

Church News, Feb. 22, 1947, pp. 10, 12. A discussion on the Book of Moses.

Milton R. Hunter, "Melchizedek Priesthood," Era, vol. 48, Oct., 1945, p. 594. The Book of Moses discussed.

Chapter 36. Contributions of the Book of Abraham

Sidney B. Sperry, "The Pearl of Great Price and Its Outstanding Teachings," Church News, Feb. 22, 1947, pp. 10, 12. Comments on the great teachings found in the Book of Abraham.

Milton R. Hunter, "Melchizedek Priesthood," Era, vol. 48, Oct., 1945, pp. 594-597; Nov., 1945, p. 665. The Book of Abraham discussed.

Chapter 37. Inspired Version of the Bible

Sidney B. Sperry, "The Book of Malachi," Instructor, vol. 79, Oct., 1944, pp. 474-478. Contrasting the King James and Inspired Version of verses eight and nine in the third chapter of Malachi.

John Henry Evans, "Joseph Smith and the Ten Commandments," Instructor, vol. 79, Dec., 1944, pp. 553, 578. The commandments written by Joseph Smith and Moses compared.

Chapter 38. God, the Father of All

Sidney B. Sperry, "Concept of God and Man," Church News, Nov. 30, 1946, p. 10. God and His relationship to man.

J. Reuben Clark, Jr., "Behold the Lamb of God. Which Taketh Away the Sin of the World," Era, vol. 48, Jan., 1945, pp. 12, 52, 53. Jesus testified to the reality and goodness of God.

David O. McKay, "The Prophet Joseph Smith—On Doctrine and Organization," Era, vol. 48, Jan., 1945, pp. 15, 45. A brief statement regarding those who have died without hearing the gospel.

Joseph L. Wirthlin, Conference Address, Era, vol. 48, May, 1945, pp. 295-297. The Lord's plan for those who have died without hearing the gospel briefly discussed.

George Albert Smith, Conference Address, Era, vol. 48, Nov., 1945, pp. 712-714. The gospel is to be preached to all our Heavenly Father's children.

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ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

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GOSPEL MESSAGE DEPARTMENT

The Gospel Message

Chapter XVII. The Way of Salvation for all Men

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GENEALOGICAL TRAINING DEPARTMENT

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GOSPEL DOCTRINE DEPARTMENT

Book of Mormon Studies

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Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

PROVIDING FOR THE CHILDREN OF A SPECIFIC CLASS

A GOOD Junior Sunday School is recommended as an ideal place for spiritual growth and development of young children. Its program can be adapted so as to provide for their special needs, giving opportunities for individual participation and stimulating qualities of leadership.

A teacher of boys and girls of the Junior Sunday School should keep in mind that it is her responsibility to help set up a program that will actually meet the needs of the children within her group.

The following suggestions may prove helpful if she would truly accomplish this goal:

(1) She must believe in each child. She must accept him as a person. She must have faith in his ability, realizing that he has potentialities beyond her expectations.

(2) She must completely understand each child as an individual with personality, capacity for achievement, and power for growth uniquely his own. She must realize that it is his nature to be active—to be continuously reacting to his environment and adjusting to situations about him until changes in his total behavior are produced.

(3) She must become a student of human behavior, attempting al-

ways to dig deeply under the outward symptom in order to discover the underlying cause. As she intelligently studies the individual members of her class she may interpret the behavior of each one in terms of how well the basic needs are being satisfied.

(4) She will want to set up a physical environment of comfort and beauty to take care of the basic physical needs of children. Her room should radiate her philosophy of child-interest and growth. Beauty should be predominate. Furniture and equipment should be provided so that the children may be comfortable and happy.

(5) She will want to set up a social environment so that basic personality needs may be met in a satisfactory way. A child needs a feeling of security. He needs love and affection. He needs to belong—to feel an "at homeness" with a group. He needs to be accepted by adults and other children. He needs to achieve success on his own ability. He also needs to understand the proper balance between success and failure. He needs to find natural outlets for his pent-up emotions through interesting creative activities. He needs to know how to face realities. The understanding teacher

will attempt to meet these needs so that each one may achieve a wholesome personality.

(6) She must learn to become skillful in seeing the individual and his relationship with others in the group. He must learn to work harmoniously with others in achieving group goals. He must recognize his responsibility to contribute something to the group and to co-operate with others for the welfare of all.

The older type of teaching placed emphasis upon the subject matter that was to be presented. The material that was good for one child was considered to be good for all the children. The newer type of teaching requires much more than this. The teacher must understand how to select subject matter to provide for the individual needs of the children in her group. The program then must be adapted to fit the basic needs of the child rather than to attempt to make the child fit the program.

Manuals, teachers' supplements, guides, and suggestive aids that are planned for the use of the teacher in directing the learning experience of children are built upon this supposition. They are not issued as prescribed courses of study which must be rigidly followed. They are suggestive guides around which a creative teacher may build an environment for learning which will be adapted to the specific needs of individuals within her group.

An adapted program to provide for individual needs will recognize readiness for learning. The teacher

must know where the child is in his stage of development and in his realm of experience. She must understand his home background, his community relationships, his total environmental picture. She must know where he is so that she can begin at this point and move forward with him, launching into the new in terms of the past experiences. This meaningful approach facilitates learning.

An adapted program to provide for individual needs will recognize motivation as an important step in the process of learning. A teacher who understands the children of her group will be able to set up with them worthwhile goals toward which they may move, acting upon their own thinking, not because of outside pressures nor extrinsic rewards, but because deep within it is felt the right thing to do. Each learning situation must be meaningful to the child.

An adapted program to satisfy individual needs will also recognize that the child must actively participate by responding to motivation before learning takes place. The understanding teacher will therefore make plans in terms of pupil activity, knowing full well that the child learns what he actually does.

To be a teacher of little children is a challenging joyous experience. It is possible to plan and build with them patterns for living which will be wholesome and desirable and which will give evidence that the Gospel of Jesus Christ is effective in everyday living. It is to be hoped

that each teacher in the Junior Sunday Schools of our Church will take seriously this great opportunity. It is also to be hoped that each one will provide intelligently for meeting the needs of children in a specific group.

—Hazel Fletcher Young

Next month's article will discuss the problem of encouraging children to contribute to the class.

SACRAMENT GEM

(See page 383 for prelude and postlude to use with gem.)

I will think of Jesus
And in His name I'll pray,
That I may love and serve Him
Upon this holy day.

SUPPLEMENTARY ENRICHMENT MATERIAL

The following teaching materials are suggested for use in any of the departments of the Junior Sunday School.

A story to be told

The Foolish, Timid Little Hare
(An East Indian tale)

There was once a foolish, timid little Hare who was afraid of everything. She was sure that someday something terrible would happen to her. Then one day, when she was sleeping under the palm tree, some Monkeys who were playing in the tree dropped a coconut onto the ground. The coconut made a loud

noise as it fell and woke the little Hare up.

"Oh, dear me!" cried the Hare as she heard the noise. "The earth is cracking and it will swallow me up!"

Without looking behind her, she started running away as fast as she possibly could. Presently she met another Hare, who said to her, "Where are you running? And what is your hurry?"

"The earth is cracking," replied the foolish, timid little Hare. "I am running away so it can't swallow me up."

"Oh, dear me!" cried the other Hare. "I must run away, too!" And off they ran together as fast as they possibly could.

Soon they met another Hare. They told him that the earth was cracking and off they ran together. They met another Hare and still another until, at last, there were a hundred thousand Hares all running away as fast as they possibly could.

By and by the hundred thousand Hares met a Deer.

"Where are you running?" asked the Deer. "And what is your hurry?"

"The earth is cracking!" replied the Hares. "We are running away so it can't swallow us up."

"Oh, dear me!" cried the Deer. "I must run away, too!" And she ran off beside the Hares as fast as she possibly could.

Presently they met a Tiger.

"Where are you running?" asked the Tiger. "And what is your hurry?"

"The earth is cracking!" they called to him. "We are running away so it can't swallow us up."

"Oh, dear me!" growled the Tiger. "I must run away, too!" And off he ran, beside the others, as fast as he possibly could.

After a while they met an Elephant.

"Where are you running?" asked the Elephant. "And what is your hurry?"

"The earth is cracking!" the animals answered. "We are running away so it can't swallow us up."

"Oh, dear me!" the Elephant bellowed. "I must run away, too!" And off he ran beside the others, as fast as he possibly could.

At last the Lion, the King of the Animals, saw them all running through the woods. He stood in front of them and ordered them to stop.

"Where are you running?" asked the Lion. "And what is your hurry?"

"Oh King, the earth is cracking!" answered the animals. "We are running away so it can't swallow us up."

"The earth is cracking?" asked the Lion. "Who saw it crack?"

"Not I," said the Elephant. "Ask the Tiger, for he told me."

"Did you see the earth crack?" the Lion asked the Tiger.

"Not I!" said the Tiger. "Ask the Deer, for she told me."

"Did you see the earth crack?" the Lion asked the Deer.

"Not I!" said the Deer. "Ask the Hares, for they told me."

"Did you see the earth crack?" the Lion asked the Hares.

"Not I! Not I!" cried the hundred thousand Hares, and they pointed to the one foolish, timid little Hare. "Ask her, for she told us."

"Did you see the earth crack, little Hare?" asked the Lion.

"Yes," said the little Hare. "I was sleeping under the palm tree and a loud cracking noise woke me up. So, of course, I knew that the earth was cracking and that it wanted to swallow me up. So I ran away as fast as I could."

"Well," said the Lion, "let us go to the palm tree where you were sleeping. Let us see what made the noise."

"Oh no, no!" cried the foolish, timid little Hare. "The earth is cracking and I am afraid. I will not go there!"

"I will carry you on my back," said the Lion. "And I will take care of you. Nothing can hurt you."

So finally the little Hare got up on the Lion's back and together they went to the palm tree. Just as they got there, the Monkeys threw down another coconut and there was another loud cracking noise.

This time the Hare saw that the earth was not cracking, that it was only the noise of the coconut falling on the ground.

So the Lion and the Hare went back to all the other animals and the Hare said to them, "The earth is *not* cracking! And we *don't* have to run away! There is nothing to be afraid of at all!"

(This delightful tale can lead to discussion as to the basis for fears and foolish action. It also offers interesting dramatization possibilities.)

Verses for listening

The Squirrel

Whisky, frisky
Hippity hop,
Up he goes
To the tree top!

Whirly, twirly,
Round and round
Down he scampers
To the ground.

Furly, curly
What a tail!
Tall as a feather
Broad as a sail!

Where's his supper?
In the shell.
Snappity, crackery,
Out it fell.

—Author unknown

IN THE EVENING

In the evening from my window
Just before I go to bed
I can watch the trains a-gliding
Beneath the stars that shine o'erhead.
Far away, the engine seems a beetle black
Drawing lines of glowing fireflies on a track.

How I wonder where they are going,
What they will see before the day,
Mighty mountains, lonely forests,
Sleeping cities far away.
Arching bridges, long, long trestles
They'll pass o'er
Plunging into darksome tunnels with a roar.

—Author unknown

FAREWELL TO THE FARM

The coach is at the door at last;
The eager children, mounting fast
And kissing hands, in chorus sing:
"Good-bye, good-bye, to everything!

"To house and garden, field and lawn,
The meadow-gates we swang upon,

To pump and stable, tree and swing,
Good-bye, good-bye, to everything!

"And fare you well for evermore,
O ladder at the hayloft door,
O hayloft where the cobwebs cling,
Good-bye, good-bye, to everything!"

Crack goes the whip, and off we go;
The trees and houses smaller grow;
Last, round the woody turn we swing:
"Good-bye, good-bye, to everything!"
—Robert Louis Stevenson

L.D.S. SETTLEMENT IN CANADA

(Continued from page 367)

W. Taylor. He looked over his holdings and adjacent country and during the summer "John W." urged him to build a sugar factory in Canada as a means of stabilizing the general economy of the new colonies. "Uncle Jesse" finally decided to take the venture and on Sunday, August 11, 1901, he and John W. Taylor, Dr. George H. Brimhall and many from the settlements gathered at the site selected for the factory and it was dedicated to this purpose.

Before "Uncle Jesse" returned to Utah he had placed on deposit a forfeit of \$50,000 that he would return in the spring and build the plant. He kept his promise and the next year the Knight Sugar Company built the factory at the new

town named Raymond for the factory builder's son.

Jesse Knight had unbounded faith in Canada and invested large sums of money in the country. He did much for the town of Raymond, centre of the Taylor Stake. For example, after deciding to build a sugar factory there he furnished the sum of \$8,000 for the construction of a pipeline to bring water into the new townsite, this before even a house had been built, for the settlers there at the time were living in tents. F. B. Rolfson, himself an architect, built the first home in Raymond. The first church was built by "Uncle Jesse" and his sons at a cost of \$2000 and on December 6, 1901, the Saints held their first church services with J. William Knight as bishop.

HUMOR, WIT, AND WISDOM

THE WISDOM OF ISRAEL*

(Medieval Night Period)

The Zohar ("Radiance") compiled by Moses de Leon, 13th century.

Hunger overtakes the world when mercy is not found in justice.

If there be quarreling among men even God's anger does not frighten them.

If a man in his anger breaks something, the broken object represents a sacrifice on the altar of Satan.

He whose face is inflamed with anger shows that the Evil Spirit burns within him.

What is the sign of a proud man? He never praises anyone.

He who strives to attain that which is not for him loses that which was intended for him.

Regard thy table as the table before the Lord. Chew well, and hurry not.

A man should address another in the language which the latter understands. He should not use a literary form of speech to an uneducated person, and crude language to the learned.

He who withholds the hire of the poor worker is as if he had snatched the soul of a man and his family. He shortens their lives, and his own life too will be shortened.

*An anthology by Lewis Browne, Random House, New York. Used by permission.

A little girl knocked at the front door of the grocery store. Her chum, daughter of the grocer, called from the second story window:

"Sarah, we've all been to camp meeting and got converted. If you want milk on Sunday you'll have to come around to the back door."

In a small southern Utah town, a tourist called to an old native: "Hey, uncle! How far is it to Beaver?"

"I dunno, mister; hit used to be 'bout 25 miles, but the way things has gone up around here it may be near 40 by now."

Building contractors have their troubles nowadays, not the least of which is the poor quality of lumber still being offered them.

A resentful contractor recently dispatched this telegram to the mill that had just sent him a carload of lumber.

"Knot holes received, please send the knots."

Little Janice was spending her first day in school. The teacher asked her if she could count.

"Yes, ma'am," replied Janice, and counted up to eight.

"That was fine!" said the teacher, "Now, what comes after eight?"

Janice thought hard, then answered, "Bedtime."

Sign in clothing store window: "Order is heaven's first law. Remember that and give us one!"

a small meetinghouse had been built, and John Holladay had been named presiding elder.

One hundred years later, in 1948, the Holladay area is one of the most delightful residential spots in all Utah. It is rich in attractive homes, gardens, and solid, progressive Latter-day Saints. Nearly five hundred of them each week attend Sunday School in Mount Olympus Ward meetinghouse, situated about a half mile east of the site of Fort Holladay, built in 1849 as a protection against the Indians. The building, completed in 1938, contains 100,000 honeycombed concrete bricks, made by ward members from materials obtained at the mouth of nearby Big Cottonwood Canyon. The meetinghouse reposes at the base of the imposing mountain for which the ward was named—Mount Olympus.

John Holladay, the farmer, the Church leader, the builder, could well be proud of the community he helped to establish.

—WENDELL J. ASHTON

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MOUNT OLYMPUS WARD MEETINGHOUSE

JOHN HOLLADAY was an Alabama farmer who joined the Church in its early days and moved westward with a group of Southern converts in 1846. They spent the winter of 1846-47 in Pueblo, where they established the first Anglo-Saxon settlement in what became the state of Colorado. (Pueblo's first white child was rocked in a half powder keg.)

John Holladay arrived in Salt Lake Valley in 1847, and the following year settled his family in the southeastern sector of the valley, on Big Cottonwood Creek. There, the Holladays planted a bushel of wheat they had purchased at Taos, Missouri. That fall the crop yielded 110 bushels of grain, despite the cricket plague. That crop, it is said, was the beginning of Taos wheat raising in the region. At one time it was described as the "best wheat that has ever been sown in the intermountain region."

Others settled near the Holladay homestead, and the growing community soon became known as Holladay's Burgh. By the spring of 1849,
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